



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The same earnest, conscientious effort of the people, which has crushed so many corrupt things, will subdue this gigantic evil. The remedies for war are abundant, and the combined action of all of them is needed. A deeper and clearer spiritual view of the Gospel; more faith and sincere obedience to conviction. The cause demands that the real nature of war, its crime, its folly, and its utter uselessness, be constantly kept before the people.

Societies and organizations, with large funds capable of being used in any manner which shall be most effective from time to time, would seem to be as sure and direct as anything. They were very useful in the anti-slavery agitation. Literature is far-reaching, penetrating to every home, and its use in this direction should be extended a thousand fold at once. Public lectures and addresses, full of facts, are of immense value.

It is not enough to repeat texts of Scripture, and to assert over and over again what nobody can gainsay with any success, that our Saviour and the first Christians¹ were totally opposed to war.² It will be far more effective to present the advantages of arbitrations, of courts, the loss of men and of money, the real intrinsic nature of war. The newspaper correspondents in recent times have by their realistic descriptions, raised the curtain, and revealed to the public some of the loathsome details of war, with good effect. It needs only to be known, and its horrors and worthlessness realized, to suppress it. Christian ministers of all denominations, ought to be earnestly and tenderly visited, in an open-hearted persuasive manner and spirit, for their united co-operation would extirpate war. They are our necessary and natural coadjutors and allies in this cause of our Master.³

And finally, as we reflect upon the duration and magnitude of war, the sum of all evils, and consider how feeble we are as Christians, we turn to the Source of everlasting

strength; the cause of peace is His own, and it will prevail. Let our prayers ascend to Him without ceasing, that He will bless our humble efforts; that His light and truth may penetrate every human heart, with convincing power; that righteousness and peace may cover the land as the waters do the sea, and God's will be done on earth as it is in Heaven.

The Society of Friends from its origin has held that war was an evil and a crime, forbidden both by the teachings and example of our Lord. It has never hesitated for a moment to maintain and teach that the ideal peace, which most Christians have heretofore relegated to the millennium period, is to be sought and struggled for now and always. That it is by loyal, faithful obedience to Christ, and an abiding trust in Him far beyond the scope of our puny reason, that millennial peace in each individual soul is to extend until it fills the whole earth.

We exhort our brethren everywhere to remember how much this cause has received already from the steadfast, unwavering testimony of our Christian fathers. Shall we falter? It is not enough to be free from an active share in war. We are not to stand in stoical indifference. We must be positive, aggressive. It is of the very method and essence of Christianity to force the light into darkness. If we have great and unusual light, it is an unmerited gift, it comes charged with responsibility. We ought therefore to welcome every effort and join hands with all men and all measures which seek the overthrow of this common enemy of mankind.

AMERICAN VOICES.

A correspondent of the *London Times* writing from Hamburg says with regard to one barrier to international comity:

"It is everywhere acknowledged that the crowd of tourists composed of the best English society is thinner this year than usual. It is swamped in the common variety of tourists and lower classes of Americans, whom even the republican aristocrats of New York would regard with doubt. The Americans follow the English by an unerring instinct into every pleasant retreat where we desire to sulk or amuse ourselves alone. Nice, Pau and Cannes, once English preserves, can now hardly be distinguished from American cities. The same thing is true of Hamburg. The English sparrow is being pushed out of its nest by the Yankee cuckoo. Our only revenge is found in the conviction that, if we are disliked on the Continent, the Americans are more disliked. They inherit our unpopularity abroad, being more unsympathetic and aggressive, while the special aggravation of the Yankee voice and accent embitters their relations with less strident races. It is useless to have Chicago exhibitions unless the American people can, by education or medical science, uproot the natural voice, which is at present a blight on all social relations and makes all American diplomacy at foreign courts impossible."

¹ Early Church History, Backhouse and Tylor, 221, 555.

² The Rt. Hon. John Bright said in 1853: "You have even conceived the magnificent project of illuminating the whole earth, even to its remotest and darkest recesses, by the dissemination of the volume of the New Testament, in whose every page are written forever the words of peace. Within the limits of this island alone, on every Sabbath, twenty thousand—yes, far more than twenty thousand temples are thrown open, in which devout men and women assemble, that they may worship Him who is the 'Prince of Peace.' Is this a reality? or is your Christianity a romance? Is your profession a dream?"

He said again in 1880: "I say, let us abandon our pretensions; let us no longer claim to be Christians; let us go back to the heathen times, whilst we adhere to the heathen practices [hear, hear]; let us no longer—as I see some of the leading men of this country have been doing within the past few weeks, at the opening of churches and at the laying of the foundation stones of churches—join in all the apparent regard for the Christian religion. Take down, at any rate, your Ten Commandments from inside your churches, and say no longer that you read, or believe in, or regard the Sermon on the Mount. Abandon your Christian pretensions, or else abandon your savage and heathen practices." [Loud applause.]—*Life and Speeches of John Bright*, Vol. I., 210; Vol. II., 326.

³ We may joyfully adopt the motto of George Whitefield, "*Nil desperandum Christo duce*;" Nothing is to be despaired of with Christ for our leader.